YORK HERALD, MONDAY JANUARY 1

THE LESSONS OF EIGHTEEN SEVENTY-ONE

Archbishop McCloskey Gives the Pontifical Blessing.

CHRISTIAN MANHOOD EXPLAINED

Bev. Mr. Frothingham on Municipal Thieves and Woman's Rights.

THE CORNELL MEMORIAL CHURCH.

one by Archbishop McCleskey, Rev. Drs. Armitage and Merrill Richardson, Rev. Memrs. O. B. Frothingham, George Hepworth and Lightbourn.

ST. PATRICE'S CATHEDRAL.

th of the Old Year-Bloquent Review at Past Events by the Most Rev. Archbishop skey-The Pontifical Blessing.

Orowded to its utmost limits: the Cathedral pre ed a very imposing appearance, and the ceresonies were, as usual, grand and impressive. The star—the new and appropriate surroundings of raien had a magnificent effect—was brilliantly ghted and the general aspect of the scene in the beautiful. At half-past ten mass was commenced, the Rev. Father Kearney officiating as celebrant. Most Rev. Archbishop McCloskey, attended by he Rev. Father Starrs, Vicar General, and the Rev. Pather McNierney occupied the throne to the left of e altar. At the termination of the first gospel the

taking his text from the Gospel according to St. Luke, 11, 38-41-"And his father and mother were ng at these things which were spoken con ning him. And Simon blessed them, and said to Mary his mother, Behold this child is set for the fall and for the resurrection of many in Israel, ewn soul a sword shall pierce that out of many bearts thoughts may be revealed," &c. The most everend preacher commenced by saying that mother Christmas had come and gone—another selebration of that bright and beauteous festival which the children of the Church throughout the world commemorate with loving and grateful carts the birth of their Saviour and God. They were all permitted once more to welcome the joyful secasion, and to listen once more to the glad tidings ANOTHER YEAR

ANOTHER YEAR

Ales, had come and gone. It had now reached
evening of its close. In a few ho urs more it
and be numbered with the irrevocable past. But reliable to be allowed to escape and go by forever rithout a pause that we might recollect ourselves rithout thinking seriously of the past and looking orward to the future? And they could not do so at any moment better than then—there in the holy emple, in the presence of God's noty altar—there and then. Aliuding to the events of the past year, the most reverend Archbishop went on to say that key must be particularly struck by one great general fact, that perhaps in the memory of all who learn him there never had come a year more signal-

and him there never had come a year more signald by

STRIKING AND STARTLING EVENTS

the one just now brought to its close. Never,
haps, has any year been marked by such lamente disasters of almost every kind—disasters by
and sword, by postilence and familine, by tenstand flood. Violent convulsions, both political
d social, had marked the year. And as they stood
d looked back, striving upon what most to fix
air thoughts, they felt, as it were, bewildered, so
merous were the incidents that recurred to the
mory, and many were the striking points upon
ich they would look. But this was not the time
or the place to dwell upon those matters. They
are there assembled children of Christ. They were
ere members of His own great Catholic family—
subers of his own mysical body; and as such
ring children they must first think of home,
ert first thoughts were of our common Father, or

she divine and invisione Head of the Church. Of his living and visible representative of that Church. They must call to mind all

THE GRACES AND BLESSINGS

that our Saviour had brought, and they should at the same time unite their hearts with His holy same, with the humiliation of His infancy, and with the sufferings, that history that marked His holy career, but infilled the solemn words of the prophecy that Simeon untered in the temple when he told the infant's mother that her heart a sword would pierce. The visible head of the Church was colly a prolongation of His own life on earth. Let them now turn their thoughts to that Holy Father. The New Year opened upon

THE APOSTLE OF THE CHURCH.

And Saw hun still a prisoner in his own palace of the Vatican. The days of human darkness seemed to surround him. The work of imiquity had gone on with ceaseless and greedy activity. Indignity had neen added to his injury, insult had been heaped upon insult, wrong had been heaped upon wrong. He had seen not only his liberty restrained, but had seen with his heart bleeding over them the impleties and sacrileges of some of his children. He had seen the religious women, who, like Anna mentioned in the Gospel, devoted their days and nights to prayer, all loving and serving God, driven from their cloisters, despoiled of their rights of possession and forced to seek shelter where they might. He had seen the primees of the Church, who had surrounded him, seconding the insults of mercenary and weak men. Aye, even around the windows of his own palace he had heard the shouts go forth from the Satante rebeis. Even the other ony they had received the intelligence that a usurper had set himself up face to face against the Vicar of Christ. This was

A PICTURE WHICH MADE THE HEART SAD.

But there was a bright side as well as a dark side to the picture. Amid all this, filling his heart with sorrow, that heart was full of hope, full of holy resignation. He rejoiced as did St. Paul, finding himself worthy to saffer in the cause of Christ. He scholed because he knew that after those humilialions triumph and glory must come, that death precedes the resurrection. For a quarter of a century he has as in the chair of St. Peter amid storms and revolutions and dangers, still steering the bark steadily and securely through the waves with Jesus with him; and although the storm raged and danger threatened and the desciples throughout the world cried, "Lord save us or we perish," and even though the Master sleepich, He at the proper moment of His own sholes would rise to caim the troubled waters. The Archbishop then alladed to the fact that, not witdstanding the surrounding difficulties, conversions had taken place which filled with world. A PICTURE WHICH MADE THE HEART SAD.

wonder not only Protestants, but the unbelieving world.

Conversions to catholicity had always been numerous, but winth a few months past over twenty thousand pagans from Syria, ence trodden by the feet of Jesus, presented themes we see for instruction without previous solicitation from any missionanes and were baptized in the faith of Christ. After adverting to the bright side of the preture, which he did with great eloquence, the reverend preschet dilated upon the Beautiful, Catholic, chivalrous France! now had it fared with her—the country of a Chariemagne. Clovis and St. Louis - France, with all her grand and glorious traditions—France, that had stood in the van of Christian civilization for so many hundreds of yeavs—France, that was considered the greatest, the most enlightenet, as well as the most powerful, nation of Europe? Her glory was dimmed and she and her children were prostrated and humbled into the very dust. An Emperor more powerful had triumphed. His army had entered her soll, spreading desolation and ruin on every side, had reduced her people to poverty and want and wrested from her her lairest provinces. But

were the children in ner own bosom, who rose up in rebellion against the Holy Fatner. The innotes rose up and spread desoration throughout the land. They nad all beard of the revolution, but who, on reading of those days, could have dreamed that such scenes of bloodsned, of borror, of impettes and of sacrineges could have ever been enacted within the borders of civilization? The great city of Paris lay all in ruins. Its Archoishop, because he was a faithful pastor to his flock, was obliged to surrender his life into the hands of unbelieving miscreants. The Jesuit Fathers, the Dominican Fathers and hows, as well as many honorable and worthy men, had men sacrificed. But BAD France in ALL were Hustiliation Turned To Not yet. Had Paris become repentant? The statue of Voltaire still rose the and shood creeked in the midst of that city. He then shood creeked in the midst of that city. He then shood creeked in the midst of that city. He then shood creeked in the so called Utopian scheme, for, added that any nation that would not serve God estald never prosper. The Archbishop constuded a very forcible HER FIRST ENEMIES

and pathetic discourse by reminding the vast congregation of the duties incident to the beginning of a new year. The ceremonies were resumed, and at their conclusion the Archbishop, arrayed in his l'ontifical robes and attended by the Rev. Father McNamee and the Rev. Father Kean as deacons of honor, asceuded the altar, and, amid the most limitable of discourse of the limitable of the limitable

of the year.

The choral arrangements were excellent. The mass sung was No. 5, by Professor Gustavus Schmitz, who, as usual, presided at the organ. Although a short composition, it is both grand and melodious and confined to choruses and solo quartets. It was rendered with precision and harmony. At the offertory "O Esca Vistorum" was given, the buritone solo part being sung by Mr. Urons with fine effect. There was a fine chorus of thirty voices in attendance. The ceremonics did not terminate tiff one o'clock.

NEW ENGLAND CONGREGATIONAL CHURCH.

What Is Transient and What Is Permanent as Taught by the Lessons of the Dying Year-Sermon by Rev. Dr. Merrill Richard

That good old fashion that takes the New Englander-however flercely he fights the battle of life and however far away from his native heata and hearth—back to the old firestde and old scenes again at this holiday season of the year caused quite a the services yesterday morning at the New England Congregational church, corner of Madison avenue and Forty-seventa street. It is possible that the disagreeable weather increased the list of absentees. One thing is certain—that neither the weather nor a slim con-gregation distracted from the customary bold and elequent vigor of Rev. Dr. Merrill Richardson, the possior, and, what is more he preached as he alreflections was suggested by the passing away of the old year and ushering in of the new one. His

reflections was suggested by the passing away of the old year and ushering in of the new one. His subject was
what is transient and what is permanent, and its foundation the text, Jeremiah 1., 5—"Come, let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten." By way of introduction he clied the meditations of Voliney, the French philosophier, as he gased on the ruins of once powerful kingdoms, sitting on the broken iraginents of cities once rich and great and init of bushing life. Volney had no faith in the future and looked upon life as a mockery, as the caprice of chance. He next showed how Jeremiah, meditating upon the destruction of Babylon, was equally impressed with the vanity of all earthly greatness, but with a hope and trust in the future and a knowledge that though empires and kingdoms and nations might be swept away and cities crumble to dust, that there was permanent life to the soul—a life coexistent with the ever-living Creator. He next interred that anything that is natural is translent. Basylon, Nineven, Palmyra, Thebes had their Wall streats and "tiold Rooms," their costly architecture and banquetting halis and theatres and temples, as New York and London and Paris have to-day. Then, as how, stocks rose and leil, fortunes were made and lost, and there were the same extrawagances, reverses, follies and sina. Twice ten centuries ago these cities perished, and the antiquary has to dup beneath the mound of ages to find a relic of their existence. Oblivion has swailowed all their natural works. Should our cities and marts of commerce escape the conquests of war there must follow

Times expacing Changes.

On this Continent are forests of ages growing upon the ruins of unknown cities—cities where teening millions once lived and wrought, as boastini of their deeds, as full of hope, as confident of the future as the people of New York city to-day. White the rocky strata of the earth holds the impress of ancient repitles and fish, not a trace can be found of man or his art w

Time's effacing forger has touched them, And they are gone.

He next showed that there is nothing perpetual in lamily or race. Royal and noble lamilies have carved out great estates and sought to make them endurable; those names and titles are now extinct. Race, family, nationality, governments, methods of life, forms of religion, the wiseat philosophers, are all but transient phases of this wondrous ever-passing, ever-renewing life of mankind. Elaborating in eloquent terms and with copious and apt illustrations this branch of his discourse he addressed himself to what is permanent. Though man dies, though his noticed works perish, though his name is forgotten, though his body mingle with the elements, if as joins himself to the Lord in love and duty, that union shall be perpetuated. Altar fires go out, but not the worship they kindle in the souls of men. The form changes, the spirit lives. The spirit of Grecian culture and Roman law survives portico and temple and all their material grandeur. Gallican fishermen joined to Christ outlive Jewish sanhedrims and the thrones of the Casars. In conclusion he showed that

THE YEAR 1871

brought home the trute of the text. This year

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THE YEAR 1871

brought home the truts of the text. This year would be known as the year of great calamities—famine in Persia and India. floods in China, a whole fleet crusthed in the ice flow of the Polar Sea, destructive storms to various parts of the world, explosions of mines and steamboat boilers, railroad disasters, fires sweeping over whole counties in our Western States and laying in ruins the wealth of a great city. All this impressed the lesson that those who would have permanent treasures must lay them up with God,

FIFTH AVENUE BAPTIST CHURCH

The Rev. Dr. Armitage delivered a lengthy and cloquent discourse to a large congregation at the Fifth avenue Baptist church, in Forty-sixth street, yesterday morning. The learned divine took for his text the passage from Acts xi., 6—"A whole year." He opened his sermon by drawing a parallel be-tween the duration of years past and present, showing that, though with the ancients a year was a very lengthy period, with us it was a very brief one. measured only by its results; and the fruits of the one which terminated yesterday brought forcibly to mind the words of the Psalmist, "We bring our years to an end as a tale that is told."

years to an entre of the DYING YEAR had been pregnant and fruitful, and startling events succeeded each other with such wondrous rapidity as to make the pages of the press read almost like

succeeded each other with such wondrous rapidity as to make the pages of the press read almost like fletion. The preacher alluded to the German-Franco war and its termination, arguing that as it had already brought a new government to France so it will also bring a new cultore that will raise her to a higner position among nations than the sword ever acquired for her. Dr. Armitage next noticed the astounding disclosures of the year with regard to municipal rule in this city, contending that they would bring forth.

GOOD FRUIT by proving the weakness and stupidity of our slumbers. He remarked upon the Treaty of Washington and the seeming imminence of a conflict with Britain at the commencement of the year, which had not only been happily avoided, but had rendered the pud existing between the two countries more firm than ever, and proved how much the system of arbitration was preferable to that of wariare. Moreover, the calamities of both nations had tended to show their amicable relations. Subscriptions in London for the relief of the Chicago sufferers poured in; prayers for the recovery of the neir to the British throne went up from American hearts. The eloquent divine then proceeded to notice the movements of the religious beliefs throughout the year, in Germany from the war, from the Edumenteal Council, and the discussions in England relative to the severance of Church and State; the attempt to establish vote by ballot in the mother country: also the agitation there concerning the attempt to establish vote by ballot in the mother country; also the agitation there concerning the adversality of alopting a republican form of government and the general outery for the hought that this country ought to be more democratic; spoke of the agitation for the abolition of stavery in Brazil; mentioned Cuban affairs, and expressed his ciphoring a republican from the abolition of stavery in Brazil; mentioned Cuban affairs, and expressed his ciphorate discourse by exhorting his hearers to begin the new year with a firm resolv

SEVENTEENTH STREET METHODIST EPISCO-PAL CHURCH.

Preach the Word-The Buty of the Christian Minister-Was Should Be Called as Teachers of the Word-Discourse by Rev. Mr. Lightbourn, of Delaware.

The pulpit of the above charen was resterday filled by Rev. J H. Lightbourn, of Dover, Del., who took for his text a part of the second verse of the fourth chapter of Second Timothy..."Preach the Word." This solemn charge, he said, was de-livered to Timothy by Paul the Apostle, whose race at the time was almost run when his head was covered with the frosts that never melt. When he indited this epistic he was

UNDER SENTENCE OF DEATH, and Nero had signed his death warrant. While sit-

ting in his prison waits in chains he takes up his pen and addresses Timothy as a dying father ad-dresses his son. He declares that the religion that had been his solace in his trials was the same religion that solace in his trials was the same religion that sustained him in this trying order. Faul's words show that he still dad confidence in the trutts he had taught. Had the doctrine he had taught been false he would have confessed his error. The minister referred to the death beds of Voltare, Tom Paine, Hobbs and other ind-

dels who recanted, and he felt that Paul's epistic— his dving declaration—was an evidence of

his dying declaration—was an evidence of
THE TRUTH OF THE WORD OF GOD.
It showed how a faithful minister could meet
death in the face, and his object in writing it was
to strengthen Timothy in the faith. Here the word
signifies the truth. The munister proceeded to consider the duties of a preacher to his flock, declared
that God called the preacher into the vineyard, that
His Holy Shirit animated them to go and preach the
Gospel of Jesus Christ. The authority of the Church
is simply to set apart to the work those called by
God. The preaching of Christ and His Apostles is
the

the OUTGUSHING OF THE HEART, prompted by the Holy Spirit. A discourse that has not the Gospel in it is not preaching. It may be delivered in the house of God on the hoty Sabbath but if it has not the Gospel in it it is not preaching that which distinguishes preaching from other discourses is the unction in it. Ignorance in the pulpit is criminal. The pulpit demands the greatest minds of the world—erudition, power of language, a clear mind and a spirit of patient search. The Holy Ghost fell upon them. Had you seen Peter when his brother Andrew presented him to the Lord you would have said there was nothing in him. Why,

Yet the Holy Ghost fell upon him and he preached the Gospel of Christ. So it 1s with us. We can never make preachers without the aid of the Holy Spirit. I tear the Methodist Charch is wrong in this par-ticular. We want the apostolic ministrations. We

THE PUNGENT WORDS OF THE BOLY GROST to animate our minusters. Let us have the Holy Ghost and ignorance rather than elegance without the Holy Ghost is here to-day standing in our midst and if we feel our dependence upon the Holy Ghost we shall be better Christians. Biessed Holy Ghost do thy work this morning; bring the sinner to repentance, and let us remember this is God's house.

CHURCH OF THE MESSIAH.

ally and Individually."

Mr. Hepworth took his text last evening from

tathew v., 48:-"Be ye therefore perfect, even as your Father which is in Heaven is perfect."

He said these are, perhaps, the strangest words which man has ever heard, coming, as they do, in the shape of a command, and therefore implying the possibility of obedience. They must have been received by the Hebrews as an over-statement, while the whole world since has read them with a kind of awe. History has developed under different religions, or attempts at religion, three kinds of man-hood. The first is the manhood of superstition, the second the mannood of the religion of science, and the third the manhood of Christianity. It speak of these three developments, that by a fair comparison of one with another we may the more strily appreciate the beauty and glory of that Biblical revelation, which, I believe, has come from God's own lips. Pirst, then, let me ask what is the

MANHOOD IN THOSE TIMES before Christ preached? Nothing is more interest ing than to watch the growth of the religious life in ancient times. The first thing we note when we look at the infancy of the race is its religious fervor. If one believes that this element is the out-growth of national development, how very queer the world must have seemed to a man who had no

growth of national development, how very queer the world must have seemed to a man who had no intellectual means of determining anything. He was walking in a fairy's garden, and everything was mystical and strange to him. He saw, or thought he saw, the sun move majestically through the sky, and what wonder is he attributed to it a personality and a genite and kindly disposition because it was warm and life-giving? What wonder that he felt timid and helpless when night came on with its thick shadows, and learned to regard it as a demon who stole upon one unawares? Even in these days THE SAME OLD MYSTICHSM.

lingars, and though our reason forbids it, we, who are never afraid in the day time, and who boidly denounce a belief in ghosts and goblins, feel after nightial that it is just possible that we may be wrong; that after all there may be such things, and that pernaps one of them is chasing us for peering at us through the shadow. Now, out of this state of things, what kind of manhood can come? There were heroes in the old faith, but they had nothing of the sweetness or trust or beauty of our day. It was cold, harsh, angular. No wonder that two philosophers should arise, one of whom taught that human life was a lrace and that the best way was to laught your way through it, while the other taught that human life was a lracedy, and that nothing was lett for man except to bewall his fate. Taken altogether, I think there is something about the specimens of manhood which the olden time presents that excites our sympathy and our pity. Next we come to the manhood of scepticism. In these latter days we have been made acquainted with what is called the religion of science. It rather sneers or quietly laughs at the increadilty which accepts the Bible as final authority and Christ as the Saviour, and looks upon the devotees of the Charen with much the same kind of pity with which a wise man—a very wise man—looks at a child who is telling his dream as though he believed it. Now, I don't believe that this antagonism is to la

but chills the multitude. I come now to a consideration of

CHRISTIAN MANHOOD.

To show you what it is I need only point to the great, warm hearted heroes who have died and lived in its defence. Look at the aposites. How genial, how warm, how zearlous, how brave they all were! They faced the world, and they faced death. They cared for nothing except the true, the beautiful and the good. No question which the soul asks is unanswered. God, a Person, a Father, above all, in all human history, and an ever present influence in your life; Christ, the Revealer of the Law, tae linterpreter of the Will; immortality, the beginning of the true life of the soul; you, yourself, a son of God, for whom Christ died, whose prayers are all heard, whom the angels are commissioned to help through all the struggles and troubles of life! What picture can be more inspiring? It rouses in the heart all that is highest and best. This is the true manhood.

CORNELL MEMORIAL CHURCH.

Dedication Services Yesterday-Cost

Description of the Edifice. Yesterday the City Church Extension and Mis sionary Society of the Methodist Episcopal Church dedicated a house of worsnip, in Seventy-sixth street, near Second avenue, of which the Rev. F. Brown is pastor. About three years ago a mission Sunday school was started in Second avenue, near the site of the present edifice, where it continued until the place became too strait for them, and they moved into a more commodious hall, improvised from a carpenter's shop, in Seventy-second street, near Second avenue, where they again prospered so greatly that a new church editice was decided on, and lots were purchased and a chapel reared, which was yesterday dedicated. The school started with fifty children. It has now 600 and a very fair adult membership. The building is in the Gothic style of architecture and the material used is brick, with Ohio freestone front, ornamented with Connecticut sandstone. It has a Mausard roof finished with a peak in front, and on the west side far recess of 12 fect on the west side, by which the preacher occupies the centre of the room. The bund-ing is two stories and a basement in height; the latter containing the heating apparatus, playrooms

ing is two stores and a basement in height; the latter containing the heating apparatus, playrooms and

A READING ROOM FOR BOYS.

The first story is divided into five large rooms—a sewing room for girls, teachers' class room, a large parior and reading rooms. The main schoolroom or hall is on the second story; it is do feet square, with an infant class gailery at the north end 32 by 40 feet, shut off from the main hall by a frame curtain 26 by 14 feet, at the south end of this loor is a bible class from the main hall by silding doors. Over these latter rooms there is a large visitors' gallery, extending across the whole of the building. The ventuation and lighting arrangements are excellent. The windows are of stained glass, of varied patterns and emblems, while the furniture 2nd apparatus are excellent and unique. Before the building is finally completed a marble tablet is to be erected to the memory of the late W. W. Cornell in the main hall, after whom the church is to be known as THE CORNELL MEMORIAL CHURCH.

Yesterday the Rev. Thomas Guard preached an admiratole service on Isalar's vision as described in the first seven verses of the sixth chapter of that prophet's writing, and under the impiration of the discourse the congregation subscribed \$3,100 toward removing a dept of \$6,000 which remains due. In the sitemoon Dr. Foss, of St. Paul's church, preached from Exodus xxv. 22, explaining the spiritual contents of the ark and the mercy seat and the symbolical articles contained therein, and applying them to modern church buildings and services. About \$1,000 more were raised at this services. About \$1,000 more were raised at this services. In the evening the Rev. J. B. Merwin, Presiding Elder of the New York district New York East Conference, preached, and \$300 more were taken in subscriptions.

On which \$21,000 nave been paid out, and there are bills yet to be paid amounting to \$4,300, so that the \$100 may be an admirator of the subscriptions.

Society were also present, evidently well pleased with the success of their enterprise.

LYRIC HALL.

Looking Backward as Looked At by Rev.

O. B. Frothingham—Our Municipal Thieves and the Weman's Rights Question. Meteorological observations do not interfere with the church-attending enthusiasm of the congrega-tion accustomed to receiving their ministerial pabulum on Sundays at Lyric Hall. The room was well filled yesterday morning, notwithstanding the untowardness of the weather. Rev. O. B. Prothing-ham, who does the most of the preaching here, preached the sermon, or rather, more properly

preached the sermon, or rather, more properly speaking, gave utterance to an essav-like production—for he took no text—on the subject of "LOOKING BACKWARD."

He began with sa, ling that worse than sorrow is error, and that if we have erred we had better look the error straight in the face, and avoid its repetition in future. It was idle waste of time to winne over errors. It did no good, If there was anything an American hated to do it was looking backward. Such looking back is regarded as stupid stupefaction. This was a wrong lidea. If there was one who should worship the past it is he. As wave presses on wave, so no man is isolated. He is part and parcel of the past, to resent and future. The past is the stepping stone to the present. He illustrated thus thought most occurring refinement of musical appreciation, the progressive delicacy and power of the steam engine, and the present perfection of the telegraph. We do not have to contend now against the

now against the CRUSHING CUSTOMS
of the world. In the past, for one hundreth part of the freedom we enjor, people gladly laid their heads upon the block. After cularging on this idea at eloquent length ne alluded to the present muddle in our municipal affairs. A good work was being

In our municipal affairs. A good work was being accomplished in Report of the complished in Report of the complished in Report of the complished in the complete in the complished in the complex the comple

BROOKLYN CHURCHES.

Rev. Henry Ward Beecher on the Victory of Sorrow-Rev. Father Callahan Considers the Necessi.y of Religious Edueation for Children.

PLYM: UTH CHURCH.

Pais a Necessity of Development-The Victory of Sorrow-Sermon by the Rev. Henry

Mr. Beecher preached vesterday morning from Hebrews, xit., 11-"Now no amiction for the present seemeth joyous, but grievous; nevertheless, afterwards it worketh the peaceable fruits of rightoous ess to them who are exercised thereby." THE PROBLEM OF SUPPERING

and its experience is not modern. The speculations in the book of Job, the musings and repinings of Solomon are as distinct as the echoes which are heard in Byron. The question of evil has been considered by all philosophers. To ask why evil came into the world is to ask why the world created. If men were to be made then developed into higher life their evil is only the pain of growth. Theories in regard to evil have come down from the beginning. The Oriental doctrine is that evil is produced from bad spirits. It was also regarded as a judgment of God—that suffering was sent as a punishment for sin. It was understood that where men suffered they had been sinful. But Job showed that in his greatest misery he was not sinful, and in all his trouble he appealed to God. These theories have an element of truth, but they are not all true. Laws which relate to the organic conditions of our body bring suffering when wholated. We suffer in our social relations when we set aside social laws. Many inherit a broken constitution, and it is not their fault that they were so born. Our most acute sufferings are put upon us by others. It is in the power of others to hurt us. Suffering also springs from our social habilities.

The KEENEST PAIN

from our social habitities.

THE KEENEST PAIN

COMES from our sympathetic relations to others,
Love blesses, but it orings with it possibilities of infinite suffering. We weep with those who weep
and rejoice with those who rejoice. The dissipated
man does not suffer so much as those who love
him. Suffering belongs to the unfolding process,
and marks the transition from lower to higher.

MEN HAVE TO GROW

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MEN HAVE TO GROW

and to every development the passage is painful. Men go through conflicts and reach higher conditions of enjoyment through suffering. Pain has a restraining and purifying function, but it has also a joy-bearing power. The sublimest sufferings are borne in the highest branches of our nature.

GOD EDUCATES

and inspires by pain. It is seldom continuous, Suffering is not a garment which men put on and wear. It is an occasional experience—it bears only a small proportion to the enjoyment of life. The joys are many and positive; suffering has a victorious element in it. When the lower nature of a man struggles with the higher there is pain, but the should of victory come at the close of the conflict. The highest forms of suffering carry with them wings of joy. Suffering in all growfing natures becomes a means of harmony. The tuning of a piano causes a hideous noise, but miclody is produced at last. We all grow rank by mature. We need discipline and restraint. A man needs more breaking than a wild horse, more harness and more hard work. Men that do not suffer hardly know themselves.

Suppering is a Schoolmaster, and a man who has suffered a great deal cannot be ignorant of nimself. It brings him to his balance and right proportion. No affliction seems joyini in the present. It is just as grievous as it seems, but nevertheless—that word seems like a golden door—"afterwards it yieldeth the peaceful fruit of righteousness to them who are excreised thereby,"

REAR YOUR SUPPERING

till you become master of it, as it was once master of you. Then will come the divine kiss, and sorrow will blossom into divine peace. Study suffering through the hues of hope—make it a spectre of power. Rule in it and over it. "God chasteneth in ove, and is tuil of infinite countrit." He knows what suffering is and what it can do. Live by love and faith and you shall live it joy and victory.

ST. MARY'S STAR OF THE SEA.

The Necessity for a Religious Education for Children-Sermon by the Rev. Felix O'Cal-

At the principal service held at St. Mary's Star of the Sea, Court street, near Nelson, South Brook-lyn, yesterday, Rev. Felix O'Callahan, curate, preached, taking for his text the words found in the Gospel according to St. Luke, ii., 40—"And the child grew and waxed strong, and was full of wisdom, and the grace of God was in Him."

The reverend gentleman then proceeded to speak in substance as follows:-In order to preserve the purity of our baptismal innocence it is requisite that we should be fined with the grace of God, which alone can enable us to combat the machina tions of the Evil One, which are ever at work to effect our overthrow and accomplish our destruc-tion. To obtain this divine light of sancity, to break through the barriers of darkness, we must be instructed in the truths and mysteries which Aimighty God has established for our guidance and protection. The responsibility of imparting this essential to salvation lies with those to whom God

protection. The responsibility of imparting this essential to salvation lies with those to whom God has entrusted children. The care is one which cannot be overestimated. It is one for which every natural guardian of impocence shall one day be called to a strict accountability by God Himself. Then, how great is the undertaking of parents in the training of their little ones—in imparting to them that true knowledge which is THE VISION OF GODLINESS, THAT ILLUMINATES THE PATH

that leads to the mansion of eternal bilas! From the earliest dawn of reason parents are bound in duty to instruct their offspring in the truths of their noly religion, and then, by precept and example, to encourage them to lead a good and Christian lile. It is not sufficient for the parent to teil the child what he should do to be a true follower of Jesus Christ, but he must also show by his own manner and expression that he practises the teachings that he imparts. The child will naturally imitate the parent in what he does. If the lather blasphemes and neglects to set a pious example, although he preach, the child will essegard the advice, while he will follow the example set him. What is required of parents 1: that they pring up their little opes in virtue, charity and in the Holy Cathone Church. The discipling and correction of the law of God must be enforced. Excess of love for the child often leads one the bernage of eternal grory. On the other

hand, excessive rigor must be avoided in excresing correction. A medium, when is magni by the faithful exercise of religion, can alone govern and direct the parent in this matter. At the present critical period, when we find

So Many irreligious men about us,
who yet chaim to be taktolics, though they are far from possessing a knowledge of their religion, the necessity for indelibly stamping upon the plastic mind of the young the way of salvation as taught by the Holy Roman Catholic Church is imperatively great. We have only to look at the present ungodly condition of society to witness the tidal wave of indelity and materialism which is sweeping over the earth to become firmly impressed with the exigency of the appeal for the religious

EDUCATION OF THE RISING GENERATION.

Might has brought about the sad and terrible aspect of immorality and fireligion that is presented to our gaze in France, Italy, Spain and wherever else men, listening to the voice of the ungodly and heretical, have torgotian their faith? Want of religious education is the primary cause of the bloodshed, rapine and murder which have disgraced on the specious fallacy of so-called liberty. Liberty on their banner and pollution in their hearts, and which has caused millions of lives to be sacrificed on the specious fallacy of so-called liberty. Liberty on their banner and pollution in their hearts, and which has caused millions of lives to be sacrificed on the specious fallacy of so-called liberty. Liberty on their banner and pollution in their hearts, and which has caused millions of lives to be sacrificed on the specious fallacy of so-called liberty. Liberty on their banner and pollution in their nearts, and which has caused millions of lives to be sacrificed on the specious fallacy of so-called liberty. Liberty on their banner and pollution in their nearts, and which has caused for the control of the present of the control

THE HUNTER'S POINT BIBLE WAR.

Between the Board of Commissioners and the Board of Trustees.

ties were again threatened. At present the ques-tion whether the school will again be opened remains unsettled. The Trustees have positively re-fused to open the school building unless the reading of the Bible is discontinued, and served a notice of the fible is discontinued, and served a notice to that effect on the Commissioners. Superintendent Palmer and the Principal, 5.7. Siebery, 5.3 y that the Trustees will back down. If they do not it is probable that they will carry the day, for by article 5. section 1, under title 9. of the charter, which reads as follows:—"It shall be the duty of the Trustees, 5.c., to have the safe keeping of all the premises and other property used for or belonging to the ward schools in their respective wards," It is impossible to see how the control of the building can be taken away from them.

The Trustees have been reading up, and find that the commissioners have exceeded their authority, as will be seen by the following document served on the Commissioners:—

stated in the charter of the city, section 3, article 6, page 67. By order of the Board of School Trustees First ward.

The notice was read by the Secretary of the Board, Mr. Palmer, and voted to be returned to the Trustees claim that in other respects the Commissioners are not acting according to law. The section referred to provides that in the event only of neglect on the part of the Trustees shall the Commissioners take charge of the schools to manage them and turnish needful supplies, and then only after the Trustees have been notified and opportunity been given them of being heard.

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The Trustees claim that the Board of Commissioners are not legally constituted, as in section I article to chapter 2, title 9 of the charter it provides that "if any commissioner shall conuse or neglect to attend any three-successive meetings of the Board" the office shall be dectared vacant. One of the Commissioners has not attended since the Bible war, and the resignation of Mr. White leaves less than the legal number. Again, it provid a that if any commissioner removes from his ward his office shall be deemed vacant. Commissioner Wallack has removed from the ward and from the city, and now resides in New York. One great renson way the trouble is kept up is on account of the support from abroad; both parties to the controversy are being flooded with resolutions and letters calling on them to uphoid the stand taken. Commissioner Petry is the recipient of a beautiful engraved set of resolutions, framed in an elegant manner, in which he is complimented for the stand taken in the Bible cause. The resolution came from a New York society.

LIGHT FROM ANOTHER WORLD.

New Order of Dispensation-Lecture by Mrs. Cora L. V. Tappan at Lyric Hall Last Evening.

On Saturday evening a number of circulars were distributed through the city announcing the im-portant fact that Mrs. Cora L. V. Tappan, the wellknown spiritualistic lecturer, had arrived in New York and had been induced by the representations and solicitations of her many admirers to deliver a course of Sunday evening lectures at Trenor's Lyric Hall, Sixth avenue, near Forty-second street.

Accordingly, last evening there assembled at the hall quite a large number of the upper crust of the Spiritualistic profession. On the first four rows of benches were seated men and women of uncertain age, with large, cavernous eyes and caballistic entures. The lovers of the mysterious and the unknown were out in great force. In the back part of the ball the audience was somewnat mixed-men

gentures. The lovers of the mysterious and the unknown were out in great force. In the back part of the hall the audience was somewhat mixed—men around town drawn thither through curiosity; a few gingling young girls who were dying for a good laugh, and a nomber of philosophers seeking after truth on the last night of the old year.

About eight o'clock, after a prelude on the organ, Mrs. Cora L. V. Tappan appeared. She was followed by Mr. Andrew Jackson Davis Mr. Davis has the true spiritualistic expression; his forehead is high and narrow, shaped something like a pear; his hair is long, dry and hin n, and his eyes have that far-off reaching look that those acquire who are allowed to gazo into the mysteries of another world. On his arm ne carried a striped woollen shawl, which he tenderly wrapped around the lovely form of Mrs. Tappan and conducted her to a seat on the stage.

At this stage of the proceedings a libile whispering conversation took place between Mr. and Mrs. Andrew Jackson Davis. They both nodded and both smiled. Then Mr. Davis, raising his giant form from his sedentary position, marched to the front. He said:—Brothers and Sisters—Mary says that f should make the first introductory speech on this occasion and she will follow me, and as I always give m to Mary I give in on this occasion. (And Mary smiled a knowing smike.) Friends of progress, I am here, because I am happy to infroduce to you the lady who has been endorsed for many years by the brightest beings of a superior world. And why should we who live and move in this inferior world look upon her as the high priestess of the new order of dispensation? Mr. Davis continued for some time in this strain. At last he said—When we have such angelic intellectuality before us why should I continue further? Therefore, friends of progress, I stoudied.

A still small voice from one of the giggling young ladies, "Tannk God."

Then Mary Davis came forward. She passed a glowing eulogy on the purity and the truitiuiness and the beauty of mind and person of M

THE KING AND THE POPE.

The Holy Father Treated Like a Prisoner.

Insults from the King's Soldiers-Discussion of the Buget - Victor Emmanuel Much Pleased with Rome-Festival of the Immaculate Conception.

In the existing state of heutation on the part of Pins IX. as to the "go or not to go" from Rome little irritating occurrences which would otherwise be passed over as insignificant trifles become im-WHAT TOOK PLACE AT THE VATICAN LAST MO

"About one P. M. on Monday, while the Holy rather was annuing nimeel as usual in the Vatican library, the Swiss Guards who had accompanied him and remained in the exterior corridor want out on a little balcony everlooking the Belvedere court and arsenal. The Italian soulier on guard there no sooner saw the halberdiers than he loaded his rifle, and, having inti-mated to them several times with a load voice menacingly at them. The guards, astounded at so unexpected a threat, drew back. Monsignor de unexpected a threat, drew back. Monsique.

Merode, who was near at hand just then, no sooner heard what was going on than he looked out at the same place in order to verify the disgraceful deed.

But directly he showed himself on the balcony a shout from the sentry in very bad French enjoured. him to retire, and as the distinguished prelate, hardly able to believe his ears, remained immovable for a moment to assure himself of that most iniquitous intimation, the Italian guard, repeating his cry, did not hesitate to level his rifle again at him. Was this an insolent arbitration of that sentry or an order given to him? We do not know. We know. however, for certain that on the 27th of last month imilar threats and intimations to withdraw diately were made from the same sentry station at several persons of the Pontifical household who happened to look out from windows of their residences towards the same spot. After such facts is it still allowable to doubt the very bad faith of the government, which, while it proclaims its intention of respecting our city as the peaceful seat of the Pontificate, surrounds the Pontifical dwelling of the Vatican with the same rigorous measures which jailers exercise towards valgar prisoners? Is it allowable to trust the words of government organs, which, with the most cynic im-pudence, dare to deny facts po thively certified, and whose truth is testified by persons of unblemshim impartiality, conscience and honor, all of whice qualities are utterly unknown to the journals a luded to V.

qualities are utterly unknown to the journals alluded to the propers of the propers departure, whose tactics and arguments is explained in my last letter, will rejoice at opportunities like this for publishing to the world that the Supreme Pontia, confined whimin the marrow limits of his residence, is not even lett in peace there, but is sunjected to the most degrading insults on the part of the oppressors who hold him in durance. Things acquire magnitude at a distance, and the Pope's partisans in France and Beignum will no doubt be more urgent than ever for this Holliness to take refuge among them after this fresh instance of the contumely to which they suppose he has been subjected in Rome.

Such, however, is evidently not the policy of the ftalian government; for we have had express declarations, both in royal speech and in the Parliamentary addresses in reply, of its desire to keep the seat of the Pontificate in kome and to maintain a respectful and friendly attitude towards the head of the fathrul. We have, moreover, an explanation of and kind of apology for the occurrence so complained of by the clericals in a journal known to represent the opinions of government.

The Opinione of yesterday morning publishes a

of and kind of abology for the occurrence as complained of by the dericals in a journal known to represent the opinions of government.

THE STATEMENT VERHIED.

The Opinions of yesterday morning publishes a note on the subject which we may consider as official, fully confirming the startling fact that the fitted and the two Swiss guards when they looked out from the balcony of the long corridor of the Valuen, called the Corridor of inscriptions, by which access is gained to the library and the sculpture gallery. The Opinione states that the affair was not so serious as represented, and that it resulted from an arbitrary consign, not written but verbal, given to the sentry, in consequence of which the officer on genral was punished with the maximum degree of the penitentiary ward and the inspecting captain to twenty the discussion of the definitive budget of 1371, approving the outlay in the departments of the army, navy, agriculture and commerce. That of public works would have passed also it the more serious.

proving the outlay in the departments of the arm navy, agriculture and commerce. That of put works would have passed also it the more scrug lous Deputies had not stumbled over the tiem 5,000,000 for the transfer of the capital. As t works connected with this have been much ericled, especially the Parliament that at Mon Citorio, considerable opposition was raised to clause.

cisco, especially the Parliment has at Monic Chicric, considerable opposition was raised to the Chause.

It is the control of the House on Tuesday morning, said that he was sorry to hear that they were not yet conveniently located, adding, "It is all the lant of these gentlemen," pointing to the limit of these gentlemen," pointing to the Ministers standing by. On taking leave of the Prosindaco at the station the King declared finiself much pleased with Rome as a residence, and said that his absence would be a short one, as he intended to return to the capital to pass the greater part of the whater. His Majesty went by special train along the Maremma line direct from Rome to San Rossore. In fature the King will not be obliged to leave the neighborhood of Rome in order to enjoy his favorite pastime of shooting, as the Duke of Graziol's fine estate of Castel Porziano, with the mediaval castellated residence, has been purchased for Victor Emmanuel. The price originally demanded was 6,000,000 francs, but it has been reduced to 4,800,000 francs, with a year's produce off the land to be given to the Duke. The property is situated to the southwest of Rome, on the left band of the Tiber, in the direction of Osing, and its covers and forests, preserved and full or game, extend down to the sea, adjoining Prince Chege's estate of Castel Fusano.

The shorty Al of the Himmaculate Conception of the Holy Virgin the Pope will officiate in private form in the Valcan. The Osservatore Romano of Isst night has a leader on the subject, dwelling especially on the opposition of Saian to this singular privilege granted to Mary by the Omnipotent, and his subsequent rage against fus Ix for having published the dogma to the world. I quote a portion of it:—

"Such war excited by Satan against the Giver of such a privilege to Maria could not but renew itself against the giorious promulgator of it. The great and immortal Pontiff Plus IX. made known the privilege of Mary to the world, and therefore had to expect the most determined war from t

Council will meet and organize. The political com-plexion of the Board will be twenty-one republicans to nine democrats. The republicans are: James Reeve Sayre, L. H. Armstrong, Theo. Macknet, James L. Gurney, James M. Durand, J. D. Harrison, James C. Ladiow, Charles Kreitler, Caleb G. Crane, William H. Baldwin, E. R. Pennington, Walter L. William H. Baldwin, E. R. Pennington, Waiter L. Starr, Ira Budd, John Richard, Samuel Castles, Daniel W. Baker, Junius Steffens, James E. Bathgate, Frederick Traudt, William Stansley, Henry R. Baker; the democrata being Oscar Barnet. E. Schecknam, M. McDowell, E. H. Reynolds, A. C. Westervelt, John Radel, F. Bonnyclosser, James Malone, Thomas O'Connor. The only business will be the re-election of President D. W. Baker and most, if not all, of the city officers. An effort has been made to effect changes in the offices of Chief of Police, Chief Engineer of the Fire Department and City Clerk, but it is doubtful if it will sacceed. The autouncement made the other night by the chairman of the Police Committee that a sergeant was capable of assuming the direction of the police force has prompted a growing option that a change in the chief officer would not hurt. In view of the sad death of little Willie Jube and the Ballantine mait house fire a simular idea prevails with regard to the Chief Engineer's place. Mr. Carhuff has entirely lost distinction as "the best fireman in the United States."

PROBABLE MURDER.

About half-past eight o'clock an unknown German, about thirty-five years of age, dressed in gray coat and pants, with dark hair and goatec, five feet ten inches high, was brought to the Thirteenth precenet station house in a state of intoxication. Ser-geant Dilks, who was on duty, ascertained the man was injured and he seat for the police surgeon, who, upon examination, found the skull was frac-tured and one of the arms brosen. He was sept to Bellevue Hospital in an amoulance.